

In One Particle

Venerable Gyatrul Rinpoche

November 7th, 2016

Just one particle, its nature is enlightenment. Just one particle or another particle—their nature is buddha. If you don't recognize the nature of a single particle and then you keep asking, "What is buddha? Where is buddha?" then not even a whole mountain's worth of particles will be enough for you to be able to recognize it. If you recognize the nature of just one thing, even some small thing, the tiniest thing, even the tiniest particle, then everything is included there. Everything is encompassed by that nature. All the buddhas, all the bodhisattvas, the six classes of beings, all phenomena are encompassed in that, complete there.

Do you think it would be too crowded? No, no. All the realms of the world are within the tiniest thing. How did they get there? How is that possible, that all the biggest things can be inside the smallest thing? It is because their nature is empty, their intrinsic nature is luminous, and their compassionate quality is all-pervasive. That nature pervades even all the hells as well.

Do you understand what it means that the nature is empty? Empty means there is no big deal. No basis or foundation for a big deal. We make a big deal! We maybe will go to a hot or cold hell because we make such a big deal. If we make a big deal of non-virtue in a heavy way, we create hell for ourselves. If we make a big deal of virtue, we create the gods' realm for ourselves. Both ways, it is us making a big deal. Where is that big deal? What is that big deal? Just our own mind. There is no real hell. There is no real lava. There is no hell country where beings are burned and chopped, stabbed and cooked. There is no place somewhere there, no beings there. Just our own mind. We think that whole hell experience exists, but actually it is just our own mind. It is delusion, like a dream or a hallucination. It is the same thing with the human realm, the animal realm, the gods' realm—our whole samsara. Just our own mind, ourselves making a big deal. Actually, the whole thing has the same nature. We think this one is this way and that one is that way, hell is this and gods' realm is that.

Everybody doesn't trust our buddha or our teacher. The ones who tell the truth, we don't trust them. We think, "I am beyond that," and we go this way and that way instead. That way we ignore the Buddha. Then we ignore the Dharma. Then we ignore the lamas, the Sangha. They tell us we created everything, all phenomena is from our own mind. We don't trust that!

Actually, we do create it, everything! Nobody else created it! I swear to the Buddha! Nobody else created anything. You created it. We create it. Therefore, this right now and what we dreamed last night, they are the same. We create so many different kinds of dreams. Then in the morning, we have already forgotten them. That is how much they don't exist. That way we create everything, and that same way nothing exists. This, your experience right now, it is the same.

You say, "Oh, my dream last night was very stupid!" Everything is stupid! You think you are smart but your dream was stupid, or you say something is stupid. No! Smart one is stupid. Dumb one is stupid, too. Stupid one is stupid. Nothing exists! Equally!

What exists? Just karma. Bad karma, good karma, positive and negative karma. We think we are so smart! Intelligent! All the ladies are proud of how much they've lied to their boyfriends; the guys are proud that they could lie even to their parents and get their money. But the bottom line is, not even your parents exist, not even the money exists, not even your actions exist—they are all concepts. Nothing truly exists. All phenomena are mere concepts.

This right here is said to be the pure land. If you recognize its nature, then it is, I reckon! If you don't recognize it, it's just a pile of shit. Everything is the pure land, pure beings, if you recognize it. Everything sort of looks like it belongs to our concepts, our phenomena. Our concepts include everything—everything comes from them and belongs to them. That is why it all seems to exist. You need something? We need something! You need some place? We need some place! We need to stay some place, go some place, be born some place, die some place! We think we are born some place, somebody. Somebody born some place. Actually, everything exists according to our concepts. Nothing comes, nothing goes, nothing is born, nothing dies. No place to go and nothing does it, either!

Right now, what do we have? We have wonderful concepts right now: practicing Kilaya. Or OM MANI PEME HUNG. Or Vajrasattva. You practice those concepts, and then you have the habit a little bit of Kilaya or Chenrezig or Vajrasattva. It is for that, that reason, that I built the Vajrasattva statue. The Dalai Lama asked me later if I built a Vajrasattva statue, and when I said yes, he said, "Oh, that's it! You really did it! I heard that!" I built it because I don't know anything. But I do know Vajrasattva a little bit. I like him, the sambhogakaya form. That way I tried. I built Guru Rinpoche in his temple because that is everybody's lineage, he has all three kayas and he is everybody's source. Then your body is nirmanakaya, your speech is sambhogakaya, your mind is dharmakaya. That is oneness, isn't it? Nothing is beyond that. Don't keep your concepts

like me, crazy, thinking this one is over here and that one is over there. No. Not that way. Actually the three kayas are oneness, nothing over here or over there. Don't ignore these things. Just have respect. You are sharing buddha's body? Wow! And then speech? Another wow! Buddha's mind? Oh hoho! You do have a body, and the buddha has a body—look at the statues *carefully*, dammit, if you need to see what that is like!

Learn about the buddhas and bodhisattvas of the past, such as by watching the videos of Guru Rinpoche's life story. Look at that stuff, all the statues and thangkas, all the representations of enlightened body, speech, and mind. If you have the habit of those things, if they are familiar to you, then slowly, slowly that way we will have faith. If you have faith, then in the future that image will come. If you don't have any familiarity with images of buddhas, then what? Then you just have images of what? Of fighting, sex, cheating. Snakes and birds and pigs! What are those? The snake of hatred, the bird of desire, the pig of ignorance. Those are our three poisons. If we only have familiarity with these, then of course they are just going to keep popping up again and again. Who made them? Nobody made them. Nobody made them but ourselves. Why did they arise? Your mind, your ignorance. The pig of your ignorance and delusion, the chicken of your desire, the poisonous snake of your hatred, jealousy, and pride. Those five poisons—don't laugh at them too much. Don't play with them—you think you can get something wonderful from them but no, no, no.

Don't ignore karma! Ever! Bad karma, good karma—you think you can put it behind something and hide it, or throw it in some garbage can? No. How could you hide it somewhere? It is your own! Your own karma, your own phenomena, good or bad. Your own, that you did, that you made. Better than pretending to be pretty or handsome or smart or rich, practice Vajrasattva or Vajrakilaya or Chenrezig.

Chenrezig has a thousand arms? Why? He's not a farmer! No, his thousand arms are not for farming. His thousand arms are the thousand buddhas. Thousand eyes, same thing, for the sake of all sentient beings. Or six arms for the six classes of beings. Sometimes the appearance is wrathful for the wrathful ones. Wrathful deities for wrathful experience. Peaceful for the peaceful. Pretending wrathful, pretending peaceful, actually not separate. Don't hold that each thing has to be just one thing. Slowly, slowly practice. Not only one thing is delicious. Don't just hold your idea that only one thing is delicious and then never eat anything else—and never eat the delicious thing, either. If you have something delicious to eat, you don't just freeze in one place holding it tightly, thinking it is the most delicious thing. You start to eat it and then slowly you eat the whole thing.

Likewise, you don't need to throw everything away, either. Enjoy it! The buddhas are in every direction, all the millions of directions. So how are you going to throw something away? Buddha is not just one thing, one place.

Even in one particle, all buddhas are there. The buddhas are not crowded. The buddhas are not uptight.

Slowly, slowly, that way. Right now you are practicing, wonderful. Slowly, slowly, that way practice. Into your brain.

Tashi Delek,

-Gyatral